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English Book of Common Prayer covers much the same ground. The reformed church in Scotland broke more radically with the past, and its Book of Common Order shows few traces of the earlier uses. The editor has reproduced, in printed form, covering 700 double-column pages, this old Latin manuscript. In the printed volume the typography follows the modern usage. Italics take the place of the manuscript's colored titles and directions, the matter is thrown into paragraphs, and the form in general is modernized, while otherwise adhering faithfully to the original copy.— ERI B. HULBERT.

Das Lutherische Einigungswerk. Beleuchtet von Alfred Resch Zweite Auflage. (Gotha: Schlossmann, 1902; pp. 30; M. 1.) Dr. Resch is known in this country chiefly by his *Agrapha: Aussercanonische Evangelienfragmente.* In this pamphlet he appears in the field of practical ecclesiastical affairs. He is an ardent advocate of the "General Lutheran Conference," and of its purpose to secure the organic union of all Lutheran bodies in one world-wide church. Much has been done already, it seems, to prepare the way. Dr. Resch writes with enthusiasm.— FRANKLIN JOHNSON.

Islam and Christianity: or, The Quran and the Bible. By a Missionary. (New York: American Tract Society, 1901; pp. 225; $1.) This is a polemical treatise in the form of a letter written by the author to a Muslim friend who has been his teacher. In an earnest and charitable spirit it compares the doctrines and ethics of Islâm with those of Christianity, invariably reaching, as we should expect, a conclusion adverse to the Mohammedan system. Such a book serves a good purpose in furnishing missionaries with popular and easily available arguments when forced into controversy with Muslims. To neither scholarly Christians nor scholarly Mohammedans will it appear as the work of one qualified to undertake a scientific comparison of their respective religions. Its usefulness will be found in the practical emergencies of the mission field.— WALTER M. PATTON.

The Task of the Theologian of Today. By E. Y. Mullins. (Address delivered at the opening of the Southern Baptist Theological Seminary, October 1, 1901, Louisville, Ky. Second edition; pp. 24.) The theologian is not to tear down the historic structure to make way for a reconstruction, but, rather, to build further on the historic foundations. Imperfections in theology are to be corrected by a closer conformity